

## Some Rare Words.

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Kutaha ; nakas ; turap ; teterapan ; kop ; biram ; ganteh ;  
Seri Menanti.

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KUTAHA. In the *Hikayat Raja-raja Pasai* (No. 66, March, 1914, of this Journal) there occurs a word  several times (pp. 30, 35, 39, 41). Obviously from the contexts it is an interrogative particle. Mr. Mead romanized it wrongly *kētah*: it is found fully pointed in vowels—*kutaha*—in one of the 6 old Malay MSS. in the Cambridge University Library; vide p. 38 of Dr. Ph. S. van Ronkel's 'Account' of those MSS. in the "Bijdragen tot de Taal- Land- en Volkenkunde van N. I. 6e Vol. II." "Briefly" he observes, "after *apa*, *mana*, and *ada-kah*, this interrogative is seldom wanting," in those MSS. He suggests it may be compared with the Sundanese *kutan*.

NAKAS. On p. 31 of Mr. Mead's transliteration of the same work there occurs a word  *mēngēnakan sangga nakas bēpēr-mata*. This word occurs also in a passage from the *Bustanu's-salatin* quoted by a Javanese scholar, Raden Dr. Hoessein Djajadiningrat on p. 570 of the "Tijdschrift van het Bataviaasch Genootschap, deel LVII, afl. 6." *Batu puteh di-ukir pēlbagai warna dan nakas dan sēlimpat dan tēmbosa dan mega arak-arakan*. Klinkert gives it as  It is possibly a motive in art,—where figures face one another perhaps: and derived from the Arabic *naks*.

TURAP. In Perak painted wicker-work panelling for houses is called *tēpas bērturap*. In Achinese *turab* means *to do masonry*. *Turap* occurs several times in the aforesaid passage from the *Bustanu's-salatin*:—*di-sisi gunong itu kandang baginda dan dewal kandang itu di-turap dēngan batu puteh:.....sapohon nyiur gading bērgēlar Sērbat Jinuri di-tambak dēngan batu bērturap dēngan kapur:.....jambangan batu bērturap*. In one passage a variant MS. gives *di-tērapi* for *di-turap*; and in the same context as the above sentences occurs *dan ada-lah dewal yang di-dalam itu bērlētērapan batu puteh*.

*bēlazuardi pērbuatan orang bēnua Turki.* There is also a *kēris tētērapan*, which Wilkinson translates ‘a creese with a groove running up the blade’: but *kēris tērapang* means ‘a creese with a sheath covered with metal,’ and in Achinese *tēr-apan* is ‘a metal envelope.’ Wilkinson is certainly right in his explanation of *turap*, which must mean ‘to dress, plaster, line.’ His Dictionary says, “Covering; plastering; lining; giving a surface (of a different material) to anything, as a coat is lined or as a table is covered with green baize:”—I cannot state the authority for his instances. And perhaps *tētērapan* is connected with *turap*.

KOP ‘the cupola of the howdah of an elephant; *Hikayat Marong Mahawangsa* Wilkinson. In Achinese *khob* means “to cover with a dome, a cupola.” And the same passage from the *Bustanu’s-salatin* has *dan pintu-nya mēngadap ka-istana, dan pērbuatan pintu-nya itu bērkop; di atas kop itu batu di-pērbuat saperli biram bērkēlopak dan bērkēmunchakkan dari-pada sangga pēlinggam.*” Kop means any kind of ‘dome, cupola.’

BIRAM. Wilkinson gives this word as meaning only ‘elephant.’ In the passage quoted under *kop*, it means ‘a mythical snake with a head at both ends,’—a meaning it bears also in Achinese: a ring in the form of such a snake being called *unchiēn tumpa biram*. This meaning of the words explains *chinchin patah biram*, a Malay ‘puzzle-ring’—vide p. 89 “Circumstances of Malay Life” by myself.

GANTEH. In the folk-tales of *Sēri Rama* and *Awang Sulong* occurs the lines

*Anjong perak, gēmala ganti  
Bēratap tila bērdinding kacha.*

For *ganti* we should read *ganteh*, which means, ‘thick in the centre, of pillars; barrel-shaped; round.’ On p. 46 of Mr. Wilkinson’s *Sēri Mēnanti* occurs *kēbau bungkal ganteh ia-itu bulat ujung tandok-nya, kadang-kadang jatoh bungkal-nya tētapi bērganti balek* (App. B. 5) and on p. 47 *Mungkal ganteh tiang tangga kēchil di-atas di-bawah*. These two quotations corroborate the meaning given, except that *kadang-kadang jatoh bungkal-nya tētapi bērganti balek* has been added by some Malay philologist, to whom the real meaning of *ganteh* was unknown.

SERI MENANTI. The name of the seat of H. H. the Yamtuan of Negri Sembilan is explained by Malays as a place where the early settlers found rice of the kind called *sēri* awaiting them. I would suggest that it is more probable it is a name reminiscent of *sēri mēnganti* (= *mēnanti*) the ‘waiting-hall’ in the palace of Javanese princes.